M 1400

Tuesday, May 7, 1968

New York

Group I

MR. NYLAND: Okay? Huh?

So, next week I will go again to Boston. And that probably will be for a little while on that kind of a basis, so that you have one week with me here and one week without. You have to get used to it, and as you probably found out last week, it was not easy. It puts people in a certain position so they really don't know how to behave. After a little while the routine will give you a certain form of behavior and then you will be able to say what you really want to say. And you have to make an adjustment, particularly when there is no moderator at all, like on Tuesday, that you have to see who deserves to be heard. And when you speak, that you speak in such a way that you deserve that the other people listen to you. I say you have to learn this because it's going to be more and more.

More and more you will have to stand on your own feet, and as I said yesterday, I will, after some time, stop Group II. And for that reason, the smaller groups continue so that those of Group II can then go to the smaller groups. After a little while we will enumerate them, who is there,

and if there is not enough, so that the groups need not be too large or that the arrangements can be made that they can meet at certain places at the proper time for them, without giving up too much of their, either time for other things or time for this kind of Work. I would like all of Group II to be under the roof, you might say, of six or seven smaller groups so that then we can stop Group II, and as I've explained before, that for three weeks it will be in that kind of a condition, and the fourth week of the month there will be a general meeting where I will talk and discuss Work.

So the emphasis of Group I, that is, tonight, will be more and more of those who are leaders in the smaller groups, to discuss here, for the benefit of everybody, what their problems have been in answering certain questions about which they, afterwards, may want a little bit more elucidation. As you know, in San Francisco we have a Group III where there are seven people responsible for leadership of that group. And they have now the habit of after the meeting is over to discuss among themselves where they were right and where they were wrong. The effort for Work has to become more and more a cooperative one, and more and more understanding about those who actually Work, so that automatically they will be able to join in some way of a relationship between them and actually get somewhere for themselves because it will mean that they have to express themselves, in the first place, to their peers, and in the second place, to those they want to teach.

You remember this is the month of May. It's the fifth month of this year. And we had five strivings. And for this month it is the last - number five. I've explained as we went along what is meant by one, two, three and four. And I want to say something about number five. Number five is really very far away. It is an aim towards which you strive and

which you must see as something that ought to come and ought to be possible for yourself. One, two and three, I've said before, belong to this world. Four and five have a different accent. They belong more and more to a person who becomes conscious, which is number four, and a person who becomes conscientious, which belongs to number five. Both four and five have a very definite characteristic with an emphasis on His Endlessness. So it is away from this Earth. It is away from us as a body. It's away from one's personality. It emphasizes that what is the reality of oneself in the form of Magnetic Center, or that what belongs, you might say, to the relationship of a man towards God if God is his father and he is God's child.

And this kind of an obligation, that one becomes more and more part of the totality of life, and that one more and more starts to realize that that what is life within one, within each one of us, is really something that primarily is not bound to this Earth and that it belongs to one of the characteristics of the existence of the universe. Because apparently this kind of a life force has to become noticed. It has to be put in forms at different stages of space. And for that reason, that what is now on Earth and that what is represented by us as a little bit of mankind, is a very small part, naturally, of that what really exists by itself and manifests at certain points in the universe as a whole. The more one sees this as something that, within oneself, one realizes that that what really makes one alive is not even your own, although one thinks it, and for the time being you have jurisdiction and responsibility. That it has to be given - it has to be given up when that what is the form of oneself has served its purpose. And that the reason for Working simply means that I gradually dissolve this what is now my personality as a form. And that what should remain is the totality of life, first represented by that what I now carry,

and afterwards gradually merging with the totality of all things.

Now how that works and what actually will take place, we will not really know until we are free from Earth. But as soon as one starts to Work and one realizes the place of man and realizes where he is at the present time in relation to that what binds him, that to the extent that he starts to understand this and it becomes his own and that is his real property, is the wisdom and understanding of the place of life in him, and the place of life as a whole even if represented in him as a part, that then the question must come up: what will happen when I finally am free from this Earth, and what responsibility is then going to be laid on me as a life that I have to give up? How do I prepare for that giving up? Because you see, it will continue after one dies on this Earth because of course one knows that the spiritual values of man become more and more important, not only for him but in reality are more important. And that that what man starts to develop and the way he starts to look at his life, is gradually the realization of a difference in values, of that what is now form and that what is the content within such a form. And that the accent of oneself is placed more and more on that what is the ultimate reality. The closer we can come to it as far as Earth is concerned, and the more we can work towards that aim, the easier it will be to go through a transition of leaving this Earth and continuing in a spiritual world. But the spiritual world is still linked up for us with what man is at the present time in his--what is now actually his, and that what is potentially also his. And that this potential value gradually should become for man the means of leaving this Earth. And that after these potentialities have been actualized and that man has a Soul which is still his Soul and it is entrée into the cosmic range - the cosmic consciousness - that then he

gradually has to face the possibility that even that what is his Soul has to be given up for the glory of God.

Point number five discusses really the means of how to reach this ultimate freedom. You see, it's on the road of the freedom which we are trying to reach when we start to Work. And the principle remains the same because if you set your physical body free and afterwards you try to free your Kesdjanian, that then the next step would be the freedom of your Soul in order then to recognize that what is God and to be united with the totality of such a life force. And that the preparation for that is that one has to learn how to give. That is, one has within oneself acquired gradually, and based on one's own experience, a certain amount of knowledge which, when it is knowledge, is a little bit on the periphery. And the more it starts to penetrate into your consciousness and the more it starts to generate from consciousness, going over into a conscience, that then the morality Law Number Four is touched in helping and wishing to help to lighten the burden of His Endlessness; that the only way by which it can be done is to be able to give to others whatever it is that you have acquired in this particular process of Work on yourself. And that the ultimate of being able to give is to give up your Soul for the benefit of that what is infinity.

And so the Fifth Obligonian Striving is simply that man learns how to communicate and already tries, sometimes on Earth, to help to tell what others should do in order to reach a certain state of freedom. And that this only can be discussed and given when one knows by experience what is meant. So this fifth striving is completely practical and there is absolutely nothing theoretical about it. And to the extent that the theory still is there as an image of something that ought to be, it cannot be discussed or

given unless it has gone through the practicality of the experience of one's own. So that whenever one speaks of the Fifth Striving, it has to come from oneself because it has to be one's own first before you can give it. So it is not a transmission of something that exists already where you become a germ carrier and where the germ doesn't affect you. It is something that has to do with the existence of life - which is not necessarily bound totally to the Earth - which has affected you in your being. And that the level of your being, because of this transmission into you of that what you have taken and eaten and digested, and has become part of you, that now you are willing to give it up again for the sake of others who are striving in the same kind of a way in the same kind of direction. And this is really the meaning of Martfotai - of being able to bring others to a certain point where they can continue on their own.

Martfotai in this kind of a development is the FA bridge of the totality of giving in which that what is one's consciousness and that what has become conscience is now extended towards the will to be free from all and everything, and then to reach the unity of that what is infinity. This is the difficulty that one has to understand first of what is involved because it means that everything that one has, everything that you really believe is still your property in your own, has to become nothing. And that only in this complete telescoping of all time and all space into a moment of existence, that then one finds one's own life. When that is reached you dare to give it away because you know it will never be lost. It is then as if one gives and that what is retained multiplies in the attempt of giving away everything that you have in order to create a vacuum, which vacuum does not exist any longer when everything has been given away.

The Martfotai is a bridge which one has to cross at a certain point,

in which one says farewell to everything that is one's possession and yields it completely, I say, to the glory of God, simply to indicate that that means I will lose my life for the sake of finding God within the life that then will be open to me. It's of course logical that that is very far away. At the same time it is like Karatas which is also far away. And it is possible that one never reaches it; even if one has a concept of the existence, that it may be so far away that the time length that one has to go through or that what one has to experience in ordinary life, or that what is given to one as far as the years and maybe eons of existence ahead of one, and the constantly being affected by the form in which this life still has to be manifested - and as I say many times, for a long, long time and many, many years and many existences of one's own forms. Whatever reincarnation, recurrence may mean in that particular sense, one does not know until you are sufficiently far enough away to be able to see again the totality of all one's own lives as a whole. And it is only when that by itself has become such a certainty that that what exists is then in existence for one because there is no distinction anymore in any form of existence. And that the real oneness means that it is without form and need not have a form and can exist without manifestation. It is at that point where the bridge of Martfotai has been overcome, and that then SOL in that octave means the Sun Absolute.

Somehow or other, this kind of a picture of that what one is striving for and what one wishes to experience, and the hope that ultimately such a possibility may become a reality for one, will enable a person during this lifetime, having in mind and looking at Karatas and seeing with the sense organs of his 'I' that what are the Lights of enlightenment which God is kind enough to show, and tell at the same time: One has to Work and continue

to Work, because if you wish to become one with Me, that what is Me is you, and you are Me. And for that reason there cannot be any distinction.

You might say that this kind of talk is likened something of an ideal, and in reality, that is, if actually it comes to pass at the end of the world, that that may be in infinity. That all the time during this kind of a process of seeing it as a possibility which one hopes to reach some day, that all during this time the Lights of Karatas can shine on you the same way as the thought and the feeling, or rather the consciousness and the conscience of your emotions, will at times produce in you a realization of God being with you at that time. And for that reason we talk about the Fifth Striving. It completes the pentagon of one's existence. It balances that what is One, Two and Three as ordinary man. And it starts to indicate the development of Man Number Four and Man Number Five. And it is in that five-pointed star that we find the place of existence when the Earth does not exist any longer and need not exist any longer for us, when the first three strivings have been confirmed and then can be left so that one goes over after the One, Two and Three Man as a personality has lived their lives - that is, the three different centers of oneself have come to their fullest development - that then at that point of unity individuality is born. And that an individual is the kind of an entity which is concerned with points four and five. And that after the fifth has been reached and the pentagon has been completed, it then becomes one point in which cosmic consciousness accepts a man for that whatever he is as a unit.

How much this is practical for one, that is what I would like to say, because the thoughts of that possibility, the realization that man in reality is only that and that everything else is just a manifestation which has to be understood and has to be understood in its proper relationship to each other so that there is no neglecting of that what is now form in whichever

form it happens to be. And that man has to satisfy and be through with point one or two or three before he can start on four and five. But that the knowledge that four and five exist will enable him to treat that what is his body, his potential Kesdjanian and that what is very much potential of his Soul, that he then will look at that possible development as a necessary step on the construction, as I say, in which that what is Martfotai becomes the FA bridge and that that into which one goes as SOL is the beginning of the unity with God.

So don't let's say anymore about it. When the fifth month is over and you have considered it sufficiently - and I would advise you to think about this at least once a day at a certain time - to see to what extent that you already can understand a little bit of what it is to be a holy man and what it should be if God actually could recognize your holiness. That I say, when you can, start to function with your conscience, and that at such times when you try to remember during this month and each day that you are confronted with yourself in what you then know yourself to be, and without criticizing that what you are, that you still have a belief that there is the potentiality in you of further growth.

This month should be the crown of the kind of Work that you have done during the first four months. And that the fifth month now is an indication of, you might say, rounding it off in the best way you know how and you can, even if that what may be the result at the end of this month is of course far from perfect, that at least there are some indications of a little understanding of what is meant by absoluteness. And then you have a choice because you can continue again in repeating and going around the circumference of the pentagon and start again with one and two and three. I would suggest that you do it in the same way as you read ALL AND EVERYTHING for the second time. Because when

you do it now for the second time going around in accordance with the five rules of Objective Morality, that then you will understand much and much more because you should have profited by the attempts you made in the first place. And then it is time to correct yourself because I'm quite certain that you have forgotten a great deal.

I'm quite certain that you have not taken this task the way I meant it. I don't think with many of you it has been a part of you, that you every day thought about the first or the second or the third, but that every once in a while you happened to think about it and sometimes I'm quite sure you were serious but it was not as yet such part of you that it occurred every day to spend some energy in the thought and the feeling regarding them. So that when there is this second chance of going through it again in the next, that is, in the following five months after May is over, that perhaps you will do it a little differently and that then there might be more seriousness. As far as the year is concerned, two months will be left. As far as the rule of ten is concerned, you need not worry about November and December. Because after ten it is one again and that what then starts is a new cycle based on our decimal system which of course has a meaning in one's life. And therefore don't consider the last two months. If and when we get to November and then we talk in the beginning of that month, November, of what is required after you have gone through the two cycles of the pentagon, it will be like the third reading for this year, condensed into one. But we'll talk about it at that time in connection with Christmas.

You see the accent now gradually, the shifting of seriousness of Work - that is, you understand now why this year is important, and more important than last year. I've warned you about that. I've told you that

there was going to be more activity. And you probably thought I had in mind the activity of the Barn and being out in the country. And of course that is true. That is what we are working on. But we're working on something else. That is the shifting of the responsibility from me to you, the shifting from that what I consider the question of my own conscience in trying to tell you about Work, so that what should start to grow in you as something that you then want to take over. And that from then on, even if you were on your own feet, and even if I would die, even if I could not help you than only in a spiritual sense, that then you will continue in your life regardless of where I am. It is this kind of a shifting over of the responsibility for you that more and more will become apparent when we talk about Work. And that every once in a while on the basis of that I scold you because you have to wake up, particularly in this group. And that there is no sense of talking about Work unless you Work. And there is no sense for me to talk about it when you don't Work. And I assure you that after some time if it does not work out I will stop it because I don't want to waste. It is no time anymore to waste. Time is terribly short for all of us. And if you don't realize that yet, you don't live enough.

But when you start to realize that that what is at stake for you is simply the continuation of your life as it is now, and not just judging by a few events that even might happen, or that that what will take place with the development of your body, and you hope that it will be with you for quite some time. Logically of course you don't know anything about it. And it's only based on a certain hope and at most an assumption based on ordinary tables of a life insurance company. But that what really counts is where is your life now and to what extent are you actually Working with a crowbar or with a hammer - a sledgehammer - or that what is necessary to

move that kind of an emphasis of yourself into a place where it is a little bit more safe and where it actually has a chance to grow further. Because it is contained now in your personality, and that what is your personality, when you don't do anything about it, keeps on closing it up and closing it in and preventing it from further growth. And all I want to tell you is to open that up to the possibility of growing out of it and actually evolving that what now has a chance to evolve - now and not tomorrow and not to wait. Because chances exist that after some time your own laziness will close the door, or that you will want to go away, or that for some reason or other you think it is still too difficult, or that you believe that now is not as yet the time because all the different things that you think you require are not as yet fulfilled for you. This is such utter nonsense. In exactly the same way as when one is in ordinary life and you want to accomplish something, you have it in mind. You have it in your heart. You know it's got to be done. You know it must be done for you in order to satisfy your own living conditions. And it has nothing to do with the necessity of doing it simply in order to earn some money. It has to do with the existence of yourself of getting satisfaction within so that then you are at peace, so that you know you have done your best. You know you have to create. You know you have to do something in yourself in your ordinary life and you don't care anymore where you are, not even how you are or what the conditions are. You have one aim: that is to express your life in the way you can and you wish.

When one talks sometimes of the primitiveness of having to live a little bit on the Barn and having it cold every once in a while, and maybe rain and maybe something else and no food or whatever it is that is difficult, do you think it prevents one moment anyone, who really wishes to build, from

not using the time that is there given to all of us when we get there in the presence of that what I still call a living Barn. And that the Barn constantly, if you are a little dejected, that all you have to do is to go upstairs and look. And again you will see what is there pointing towards the sky and becoming united in the top of the roof and enclosing within it all the structure and the strength that is there. And because of its proportions it reminds you of something that exists out of this life into something that represents for you at times the possibility of growing further, and for you to unite with that what is, I call it an atmosphere of life, so that you then again wake up to yourself and say: What is all this nonsense that I talk about every once in a while because this and that and the other prevents me from wanting to Work? It is not that that prevents you. It's only that you yourself are not strong enough to overcome the difficulties that are put in your way. And who knows, maybe, I wouldn't say it is God Himself, but it is something that is placed in your way and you have to overcome it. And when you overcome it then you will know why it happened to be there in the first place.

This kind of an attitude towards one's life in daily life, in the opportunities you have as far as the world is concerned, in whatever place you happen to be and whatever changes you wish to make, and wherever you wish to go - don't think for a moment that the conditions are going to be more conducive somewhere else, than only perhaps for a little while. And then for a little while again it becomes monotony. And after monotony is there, you face yourself exactly the same you are unless you have grown out of it and you live on a different kind of a level.

The whole purpose of Work is to change your levels constantly and to raise them, to bring it above that what now is binding you, and not to

pay attention too much to all the little things that tie you down. Go ahead and let it be. And then you will see that when you make that attempt there is absolutely no reason why you should be bound, than only temporarily to give that what is binding you the proper value and to know what the force has to be in order to overcome it. What one wishes in one's life is exactly this desire: to want to continue to live and to discharge the responsibility for one's life in whatever form it happens to be. And this requires an attitude on the part of oneself, towards relationships one has and towards that what is a relationship of your inner life which you become responsible for and which you have to express in some way or other, ethereally or spiritually or even materially - it doesn't matter as long as there is something going on. It may be wrong, but it is active.

Don't sit. Keep on going. Get a little tired and rest and eat a little. Don't spare yourself. Just continue in the best way you can with the knowledge you have. After the experience you will have more knowledge to be put away in a little corner where you keep your understanding. And then again and again and again, and day and day and day after each day, you continue to wake up with this one idea: today I live. Yesterday was nothing at all. But today I make a day because now I know. And tomorrow it's the same kind of a cry. Tomorrow I will live but I only will live when I live today. This is what I mean with Work. Because we cannot and we will not repeat all the time the same damned things we talk about. I am sick and tired of recalling all the time 'A-B-C' and observation and the talk about impartiality, and perhaps to try to bring home to you a little bit of a concept of that what is meant by simultaneity.

It's up to you now to Work. And you keep on Working. And you bring to a group that what really concerns you in your life and to see in what

respect now you can apply that what you know. And not to be stupid or foolish and not to continue to attempt to do it just once or twice a day. Hundreds of times you must be reminded that God is alive for you and that you, during the day, have these opportunities to be used by you whenever you can. It will always be a small percentage because it is not necessary, in the process of becoming aware of oneself, that all the cells are united into one focus. All the opportunities need not point towards Mecca. But they will have to be there at certain times so that then at such a time you will know that you are alive and that you make an attempt and that you are honest in trying to make that. And that at such a time you are silent and at such a time you realize that that what you have tried to do was not right enough, and you go down a couple of pegs in order to find the proper level in measure for your energy at that moment of what you have at that time available to the wish to wake up, to become aware, or at least to make the attempt. Such an effort, because you hate really to remain bound.

You see, the question of talking to new people, the question of what is involved in how to tell others about your experience, it is not that you explain to them 'A-B-C' of Work - and this applies to the small groups where I hope more and more new people will come - that when you want to confront them and to tell them, many times you go over into a little theoretical discussion about what you know about Work, and you question them, how much do they know. The attitude is simply: where do you live? What makes you interested in this kind of a thing? Why do you come? What is it that you in your life realize that perhaps is not entirely right? To what extent do you have any questions? And if you have questions, would it be possible to tell? Would you dare to mention what are difficulties in your life? Would you give me the honor to trust me enough that you want to tell me about your

difficulties? This is the attitude one should take. This is what I mean, and I have meant it several times, to stand under in order to understand, to be below a person and to come down to his level. And to learn to find out what is their language, and then to adapt oneself to that language so that then when they start to have confidence in you that at least you know what their language is. That you know what you're talking about and that your language is their language, therefore they can believe in you. That then on that basis you start to talk with them from where they are and start to develop that what their thoughts and their feelings may be, in a direction which perhaps can be understood or at least can be made attractive for them. It will be a long time before you can put yourself on a little pedestal and tell them: Now I will tell you about Gurdjieff. Now you have to observe. Now - et cetera, et cetera.

I listen to sometimes the tapes from other cities where of course they have such problems also. And sometimes it's very difficult for me to sit quiet on a chair and not to get up and say: For God's sake, what kind of an answer is that? If that were given to me I would leave the room. And it's amazing that some people still stay. And that only indicates that there is every once in a while a real thirst for something that they want to know. This is the attitude in Striving Number Five because you're not going to preach from the housetops the glory of God. You can leave that to God Himself. Whatever He wishes to do, whatever He wishes to manifest, even through Mother Nature, that's up to Him because that's His affair. You're responsible for your life. And if you want to communicate anything to anyone else you have to use your life, that is, your experience. And when you want to reach someone you have to learn to understand the place of their existence. And when you are there you do as the Romans do. And you must show that you

understand what it is that makes them alive - at least alert or sufficiently interested to want to do something about themselves.

You see, what counts is not your knowledge. It's the understanding of the motivation of someone, why they happen to live and why they happen to come every once in a while to ask you about Gurdjieff. And that then it is up to you to show them what perhaps might be lacking or what perhaps could be the basis of their motivation so that then, when they realize that perhaps you are right and you have found the correct word, that then, I would almost say, they could love you for giving you the key to their life. But you must be careful because it's not a matter of telling them and then leaving them alone. Because when you once have opened a person up you are not going to close it again so easily.

Introduction of Work into new people is like an operation. You want to remove something, you might say, that bothers them. And maybe you have to replace it with something that can function as their heart. And the whole operation requires attention. Even, you might say, when you sew it up there is a period of recuperation. That what one undertakes, one has to undertake all the way through, and one cannot halfway wash one's hands. If one is not needed any longer, or if one is not wanted, or where it becomes simply a matter of throwing pearls before swine, maybe these three reasons are sufficient for anyone to withdraw. But if that is not the case, you have to see it through until the bitter end, until the case itself finds its own solution and that your conscience is free, that you have done whatever you could do. And that whatever the reasons then may be, it is not your unwillingness that you do not wish to continue - that you would give the whole world in order to be able to continue. Only the conditions then will prevent you. Only then you will not accuse yourself for the rest of

your life.

So, Obligation Number Five is a very difficult one because you incur a responsibility and it is not a matter of just saying hello in a certain way but it's a continuation when the hello has to be expressed in anger. What does one do? Extremely careful, and knowing what you are trying to wish to say. And then you become responsible for the relationship you establish. I can understand very well the difficulty that people don't want to teach, or even discuss ideas. I know it from my own experience of course. And every once in a while it is necessary to test oneself out, and without saying that you should not have small groups, I say the opposite. But it is in fear and trembling that one enters into the room where you're going to talk a little bit of a certain kind of science or psychology with which the people you are talking to are not acquainted.

So now what do we distill from this? What is it really that tonight you wish? Because here I sit, trying to tell something for you, and in doing it, again I say that it is difficult to know to what extent I answer questions which may be in you and which for some reason or other I happen to know. And it is possible that you come with different intentions. And maybe at once at certain times that you say: Why again a talk and why not questions? I assure you we can change over immediately for anyone who wishes to put up his arm and has a question.

Peter. Yes, Peter.

Peter Heim: You were talking at the Barn last Saturday about something which - well, it's been a problem to me this past week - about physical work being some kind of panacea. This past week it's been very marked in demonstrating that ( ) Work effort. ( ).

MR. NYLAND: Yes. Last Saturday or Sunday I said something, that is, at

the end of that day, that I hadn't talked about the value of physical work and I also said that maybe we can talk about it on Tuesday or at one of the meetings. I have said it every once in a while and I don't want to repeat the same kind of a thing every time when we start Work, because I assume that those who come to work on Saturday or Sunday really know the reason why they want to come to work. But many of you don't come to the Barn. And many of you probably don't realize what the value is of physical work. I do not know why it is.

For me it is so obvious, that when there is an opportunity of doing something with your body to learn to find out what the body can do, to what extent your mind or your feeling can compel your body to execute certain things that you wish or that you conceive of in your mind. That you have a chance to put your body to the test to see how much the body wishes and how much the wishes are of your feeling center, and that that what is crystallized as a wish in your mind. And really it will give you at certain times an insight of what you really are because the opportunities of having to do some physical work, even if you are not very much equipped and even if you have no dexterity whatsoever in certain directions, that sometimes you may be forced to do things and maybe a little bit against the grain.

Yes, Peter.

Peter: I want to ask about the experience I was having.

MR. NYLAND: The experience what?

Peter: An experience I was having, before, also this week.

MR. NYLAND: You mean you want to say something about that?

Peter: About the physical...

MR. NYLAND: Yah. Go ahead.

Peter: A certain thing happens to me if I have a lot on my mind, getting

into activity, and especially this past week. It seems as though my mind becomes very chained up and ( ) the activity. And it's been almost to the extreme this past week that any time I'm - disturbing thoughts come up while I'm doing something. And the only way to stop it is to stop ( ) state. It has been a problem and it seems to almost work in reverse. I get into it ( ).

MR. NYLAND: The problems of the mind - do they have to do with the work you are doing or are they entirely different?

Peter: ( ) unrelated.

MR. NYLAND: Unrelated?

Peter: Unrelated

MR. NYLAND: Yah.

Peter: The things which sometimes do help are something which involves my mind ( ).

MR. NYLAND: If the mind is filled with, let's call it worry or thoughts of an entirely different nature which do not belong to, in any way, towards any kind of a physical work, it's very difficult to find a quantity of physical work sufficient to offset that kind of a force. But theoretically of course it is possible, provided there is a little bit of the mind that can also become engaged in that what is physical activity of the body. If there is nothing - that is, if the mind is so completely occupied with the thought or even the emotion is so much engaged and the energy goes there practically a hundred percent - you can make certain motions with the body but of course you're not in it. And for that reason then one becomes so completely lopsided that that what is taking place and what takes all the life force goes into your mind and to your feeling. And there is no way of getting it out of it because there is no possibility of a balance between the mind and feeling.

So one gets stuck. And at such a time the energies that are contained in a rather small center, compared to the total body, simply will make it appear and make it experience for oneself as if he will explode. And it cannot be helped because it is an unbalanced state with which one then tries to work. And there is not enough of the kind of energy that goes into a relationship between the mind which tells the body: Now you do this and now you do that. And there is a possibility that if the body could be engaged in a habitual way of doing - like, let's say, walking which does not at that time require much energy and surely not particular thought of how to walk - that that produces a dynamic quality in the personality as a whole. And that then there is a chance that one varies the method of walking in a certain way requiring a little bit more energy. For instance, if one walks in a habitual way in a certain gait or in a certain rhythm that then there might be a thought that comes in and says: Let me emphasize now what I'm doing. In that way you open the possibility of a better relationship between a certain section of your mind and that what is your body. And that might become the saving grace because the ultimate solution to any of these kind of problems, is that one has a balance between the three centers; and that although the feeling center and the mind can receive a certain form of energy, it should not be at the exclusion of the energy going into the physical body.

So this is the way to overcome it. And if it cannot be overcome that way, one has to let it go, simply waiting until it has worked out like Zilnotrago, because the worries in oneself, the thoughts and sometimes the emotional disturbance or upset conditions in which one is involved and which one cannot place, and for which apparently there is no answer, are like a poison gas for oneself. And they create a tremendous amount of

disturbance and also destruction when it is there and it cannot be gotten rid of. And the only way by which it can be counteracted is by getting away from it as much as I can by relaxing, that is, purging it. And then in that state waiting until the remnants which are still there, have been disbursed by the ordinary laws of exchange between matters or material forms. If one can do that and if it can be done before the explosion is there, you might say it is a chance I take. But at least having the thought that I'm still looking for a solution, is already a help that I believe that perhaps a solution will exist.

You see, if there is an ideé fixe in a man or when there is a predominance of that what he calls in himself his emotional state, it takes man up completely in such a way that regardless of what he is doing, he's reminded of something on the outside which triggers off by association something else in his mind or in his heart. And that is the difficulty, that even if you close your eyes and you eliminate all such contacts, that that what is within reminds one all the time by stirring the mind up and making the mind go around like a racehorse in a circus. This tumultuous condition of the emotion, which cannot be controlled by the mind, can only be controlled by the activity of the body. That's the only way by which there is a balance between the two because apparently there is no agreement between the mind and the feeling. You see, it usually is a result of the friction between the two. So I don't think there is much hope. In such a case one has to let it go for whatever it is to the extent that it is possible. Even if one can create something as an activity of the body, it may not be helpful enough. One can always go and ask the help of someone else, to say: Go and walk with me. Or, go and let's fight a little bit. Or, let's do something together. Or, maybe I help so-and-so when he is

lifting a stone, and in that process gradually the energies that are there will be dispersed a little bit. But when it's really something that really concerns one, it is not that easily gotten rid of. It is something that sticks and it cannot be removed unless there is a radical something that destroys the cause. When one talks about cutting off the head of a dragon and that three heads again grow where there was one before, all the attempts of ordinary life that I try to employ for this will make it much worse because I have no way of handling it. And when I think that I have cut it out, there are three other things that come up and those three prevent the three centers from functioning normally.

Much of this will sound like theory. And to some extent it's very good to theorize about it when one is not under the influence. But when the influence is there, it is something that one has to reckon with. If one has just the slightest idea that there is a possibility of a hope for something else, one can then do almost impossible things in order to bring the body back to a normal state in which it can start to function as a balance wheel between the other two. And sometimes, as I say, it is this question of walking. Sometimes it is to put your head under water for a little while and let it cool off. Sometimes it is the mumbling of one's voice without rhyme or reason, saying certain things. Sometimes it is chanting as if one wishes a contact with God. Many things can be attempted. Many things can even have a result. But one is not clever enough to be able to think about it when the mind is so filled with other things and when the emotions are completely disturbed. Let's say the solution is to avoid it, to find the cause of it and to see if that can be eliminated. But one is at such a time under the hypnotic influence of that what has happened before. And the results of that influence are still lingering,

and no amount of talking will ever undo it. Physical work if one can - it will help. But when it's too strong even physical work won't do it at all. That is what you meant?

Peter: Well, actually physical work was something which started a certain train of associations which I had ( ) and it seemed so frequently that I ( ).

MR. NYLAND: If the cause was the physical activity then that is the something you should not do. Whatever it is that caused it, get out of its way. Eliminate it. If it's a thought or proximity of other people or whatever it may be, get out of it. If it's a drug, don't take it. Get out of the direction of where people are taking it. Don't associate with it. If it's an atmosphere which stinks, open the window.

Yes, Trudy.

Trudy Bartel: Before, I just wanted to say, I want to thank you because your answers affect me - the questions I came with. And now I have a question also about physical work. It is strongest at the Barn. But it is always with me when I do physical work. The harder, the better. I enjoy it too much. I experience a real joy in physical work.

MR. NYLAND: Why do you say too much?

Trudy: It brings me away from Work.

MR. NYLAND: Are you sure? When you say it's too much, can't you associate that with the desire to Work?

Trudy: No.

MR. NYLAND: Why?

Trudy: What I experience is joy, Mr. Nyland. It seems to me I'm there.

MR. NYLAND: Then the question is - not what it seems - are you actually there? Why is it so difficult to associate something because we associate

all the time and at will, as it were, that whenever I say: There, how beautiful the Sun is shining. Thank God. And even I would pray. I can learn that by association. When I say: Boy, I enjoy this work, it's nice - I associate it with, let me wake up. Instead of accusing yourself that you shouldn't because that is based on some kind of a morality which nobody understands.

Trudy: I don't accuse myself, Mr. Nyland.

MR. NYLAND: Then why do you say it's too much. You wouldn't use the word too much.

Trudy: It's true. Because at that moment, especially at the Barn, with the people, outdoors, which points to the absurdity of my everyday life, I have to say again, it seems to me that there's nothing else for me to do. I'm there. That's all I can say.

MR. NYLAND: Then I would say, I would enjoy myself.

Trudy: I do.

MR. NYLAND: Yah. And an enjoying person is also a good object for observation.

Trudy: Yes.

MR. NYLAND: Only one doesn't want to think about it. You only think about God when it rains. No, you're not a farmer. Usually one has to think of God, of being awake, of wish to Work, under any kind of condition. During the day and during the night. The thought ought to strike you that maybe it's a good thing that I try to wake up now. I wouldn't say that it is necessary to do it, but every once in a while it is very useful if you wake up in the middle of the night that you say: Now, I Work. And when it happens again you say: No, now I dream.

A person has to learn to find something that becomes his guide. And this guide will have the responsibility, that is, a certain judgment about

the behavior form of one's personality, so that the judgment gradually is not located anymore in his ordinary brain. And one starts by saying: How would God do or what would He do if He were here? You remember? If Christ came to Chicago, what would Jesus do? It's an old book at the time when I was young, and it dates me. It was really quite in vogue. The question, if I know that at a certain time I can be sure to be guided, I will do anything waiting for the guidance to appear. And if it doesn't appear, I will continue to do the way I'm doing. The guidance is made up between my little 'I' and my Magnetic Center, on the way meeting each other. And when they meet, they meet in conscience. And I simply endow that conscience with a knowledge or an understanding of myself which will, at the proper time, tell me what is right and wrong from the standpoint of Objectivity.

I remember quite early to have to face a decision between God, Christ and ordinary Christianity. And that there was naturally among certain denominations of the ordinary Protestant church, those of the Methodist color who will have to have you say: We will only reach God through Christ. And that actually at the end of each prayer is: All this in the name of Jesus Christ Who died for us and took away our sins and because of that we can approach God. And I was a little rebellious, having been brought up more or less in that kind of an atmosphere and associating with certain other students - this happened to be at the university - in which there was at a certain point in my life a camp gathering where we were together in order to help younger boys to enjoy themselves more or less lit up by Christian faith. And this question came up, which of course is a very old question. And I remember saying: If God wishes me to say Jesus Christ, He will tell me.

This is what I mean. If it is necessary for me to have a judgment, I will leave it to my conscience. If it is not sufficiently developed, I

will have to go by what I consider ordinary consciousness and ordinary conscience. If I don't have the five rules of Objective Morality, I will have to live by five or five thousand rules of subjective morality, until such a time that they can be replaced and gradually that I will know quite definitely from an objective morality standpoint that the thing is right or wrong. And that what is right for me, from that standpoint judging it, is when it prevents me from my wish to wake up, so that my joy is not associated with the wish, and even if it is associated with it, but the wish is not strong enough, my joy can be condemned. And that is why I said associated with the wish to Work. And on the basis of the further experience of what will happen, that that wish then is changed over into the actuality of making an attempt, to that extent you will know if the joy is permissible.

What other questions maybe you have? Yah.

Tom Records: Mr. Nyland, I was interested in Peter's question very much and I guess I didn't come to quite the same conclusions as in your answer, as for me. I recall when I was doing a lot of - I was doing physical work at Brewster and usually I was hitting a rock or raking leaves. And I found that after the first day of doing each of these things, my efforts at observing myself fell off to very little because I found my mind also racing around and occupied with many other things. And I finally came to the conclusion that I had to give my mind something to do. And I found it better since in physical work not to do simple physical work, but to do something which requires my mind to be a little bit busy. So when I take on a short project that I can perhaps accomplish in a day, something like closing up the floor, a big hole in the floor at the Barn which requires measuring, borrowing tools from various people, of which there is a great deal of

variety, I really felt my efforts were more, were stronger. There was more variety. And just making some additions and subtractions, my mind had something to do. And I found this helpful.

MR. NYLAND: Well, it's not contradictory. The point that Peter made was that the mind and the feeling were so completely preoccupied that physical work didn't even help him. So that there was so much energy that went into those two centers and that whatever went for physical work could not bring about a balance and the others were, you might say, superior. Then I said if there were a little possibility of a thought that one could become aware of oneself walking, or that the thought could be there that I want to change my habitual way of walking into something else, there is a possibility of that extending. But again it depends on how much energy there is already used up in the direction of feeling or mind. Now when you related, when the thought comes to you that it would be a very good thing to get busy on certain things that you physically want to do, the question then becomes a little different because, to the extent that that what is needed for you to take care of the physical activity, may be a heightened form of energy to equalize at that time the amount of wish you have to be observant to yourself. One always runs a risk that when it is too little that it is below the possibility of even waking up. There is a certain section in which there is not enough interest in life, and of course no interest whatsoever in wanting to wake up to oneself. That one has to have a certain activity of a certain kind which requires a certain amount of energy and whatever that quantity is that is needed, there is still enough energy left of wanting to Work or to become observant of oneself. And that level is different at different times of the day, and different days, and for different people.

I've said sometimes the question of writing. If I'm interested, and

what Gurdjieff many times did, of wanting to write when he was writing Beelzebub, is to sit in a restaurant where there were noises around him which just would take off, you might say, the edge of his mental activity and leave the rest of his mind free to concentrate on the thoughts and the feelings or whatever he wants to put into the words for writing. And that, for that reason, he went to Cafe de la Paix or Fontainebleau. Or for that reason, he wanted to drive a car in order to take care of part of the physical energy. But you see, that already presupposes that there is enough of a wish that I want to do something regarding Work. But when that is not there or the wish is so small that all the rest is overpowering, you have a different problem to face. Through all of this, if one faces it and if now, let's say, I've had an experience where it was impossible for me to do anything, the fact that I have considered it now will help me the next time it happens to come up. And at such a time there may be a possibility that the balance is already a little shifted and that there is then a chance that I will want to Work, knowing in my memory what happened to me previously. But that simply is to be seen in what is going to happen. You understand that his was a little different problem from what you brought up? I hope Peter agrees with me.

Tom: It may also be that Peter, in his everyday life, does much more physical work than I do, that perhaps it is more of a novelty to me when I do physical work...

MR. NYLAND: Well, that is covered by what I said, it is different for different people, wherever that balance. It is different for Peter himself in different states, in different conditions of himself, in whatever he experiences during a day. It is different for the requirements of the body at certain times. It is different after lunch or before lunch. It's different

for having read a certain book or not having read it. It's different having had a conversation with someone which gives one thought, and other times when you have had no contact with anyone. All these things vary. And even the question of time, when it elapses; and that what takes place like Zilnotrago which will disperse because of the general laws affecting it; also that condition in which a person, emotionally or very mentally disturbed, might be, will also after some time, not be the same anymore. Many, many different factors will enter. And each person has to find for himself what is the best solution for himself. And based on that kind of an experience, he will meet next time similar conditions, perhaps in a different way.

Yes, Margaret.

Margaret Rosen: I just wanted to say that I find that working physically Saturdays and Sundays at the Barn gives me even greater energy. By Sunday evening I was so full of energy that the only problem was coming back in the car I was overly talkative. And I realized afterwards...

MR. NYLAND: The solution to that, Margaret, is that you work on Monday.

Margaret: Yes, yes. I have been. Monday and Tuesday. And I'm doing all the things...

MR. NYLAND: No, that you stay at the Barn.

Margaret: Oh, at the Barn!

MR. NYLAND: Yah.

Margaret: Oh.

MR. NYLAND: After all, it is a debt you have to pay to the Barn when you got this acquisition of energy.

Margaret: Oh, yes. Oh, no!

MR. NYLAND: It's quite all right what you do with it, but I think that...

Margaret: But I still have all that energy.

MR. NYLAND: Yah, but the Barn would be very happy to have it used on it. No, I think it's right. One gets stimulated in such a way. Quite unusual.

Margaret: And I'm able to do all kinds of things that I've been wanting to do. I just didn't have the stimulus to do. And...

MR. NYLAND: You know, Margaret, after a little while people will not be recognizable anymore because of their work at the Barn. Then we will have trouble in Warwick.

Yah.

Marjorie Corbett: When I do a single job - physical - I have the problem of momentum, that I begin in a good state and I end up by being so bound by what I wish to complete that I feel that I've lost everything I began with. And I don't know how, when I do something, to vary myself inside to keep my attitude towards what I do physically, alive.

MR. NYLAND: There are different answers to it. The first one is, you start by relaxing before you start working. And then while you work, you can notice that you tense up. Then you relax again. The second way is, as you work, you intentionally stop. And although it is difficult because you want to finish something within a certain length of time, you force yourself to stop for the sake of not getting too tired or too involved. And the third is that you live in the moment. That at each time that you happen to think about how it will be when it's finished, you go against that thought and say: I'm here now and I do now what I wish to do. The third way is the most difficult, but it's the most effective. You will find out. There are many ways of learning how to keep one's energy and still spending it. And unconsciously it is a foregone conclusion that when I spend it, I have to eat in order to get it back again, or to sleep in order to rest. As far as Work is concerned, it is not true at all. One can be extremely tired and

when one Works, after that for a certain length of time or period, one becomes completely, I would call it, converted. No more tiredness, simply because the body doesn't--is not important enough in the light of where one lives. Practice makes perfect. And it depends what the perfection is for.

It's the end, isn't it? I hear the clock. I think it's enough anyhow, isn't it? We've talked enough. And any questions that you have we - oh, next week I won't be here. Well, two weeks if you want to ask it of me, and one week if you want to ask it of each other.

So, I won't see you then for a little while again. As I said before, it will be like this for another four or five weeks. Then I just want to tell you - it's not a question of a warning - I'll be away for two or three weeks in June, incommunicado, absolutely mysteriously at a certain place. You can visualize me in - where? - New Zealand, let's say. And then of course there will be the rest of June and July and gradually plans are crystallizing for another trip to the West Coast. I may as well tell you that now because it will affect the conditions of the Barn, what we will do there. I'm not entirely sure it is the right thing to do. But I'm only saying that it goes through my mind and that sometimes it has been linked up with the possibility of people from the West Coast to come here and drive back with us. I do not know to what extent even that there are some people from here who would want to take that kind of a trip. And even at that I'm not quite sure of the advantages of doing it, in connection with other requirements which of course also exist and which cannot be neglected. But I like to be open about the different thoughts that go through me, stupid as they may be every once in a while. At least if I share certain things that are of value, I may as well share things that are completely valueless

also. That will give a balance in the end and it enhances the mysterious values.

Good night, everybody.

Yah?

Someone: You want the resumes taken again next week or is there going to be a tape?

MR. NYLAND: Oh, very good. Unless you decide to have a tape. I don't want to insist on any of that unless for - when was it? - Monday. Monday you will have a moderator of course. We'll have to see who is volunteer for a moderator for Monday, Group II. Any takers? Mark, that wouldn't be a bad idea. Mark will moderate for Monday. And you can select if you want a tape or not. Not like I told Tom Records the other day. It was really outside of my domain because I had said it was all up to you; when the question is asked of course I say, yes, you ought to have a tape.

Tom: I shouldn't have asked you.

MR. NYLAND: No. That's right. I should not have answered. So do as you like. But come. Those who belong to Group II and those of Group I who want to come, come. Don't stay away. This is much more of an opportunity for you to find out what you really know. And you can let your hair down because you don't have to appear better than you are in front of me. You can be, almost I would say, yourself. And I hope you can be a real Self that you show. So have a good week next week and after that I hope to be back.

Good night.

END TAPE

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